SOME

REMARKS

Upon the ABSTRACT of

Mr. Sheppard's

DISCOURSE

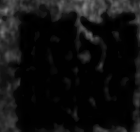
TO

His Congrega[illegible]

[illegible] the Thirtieth of *January* [illegible]

Printed in the *Ipswich-Journal*, [illegible]
the 9th. 1723.

Quo me Bacchus [illegible]



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BRITISH MUSEUM

SOME REMARKS, &c.

MR. *Sheppard*'s Diſcourſe ſeems to have been firſt delivered, and the Abſtract, or Epitome thereof to have been publiſh'd by himſelf, or ſome of his Friends, in order to recommend his Abilities, to prejudice and incenſe his Hearers againſt thoſe Clergymen of the Church of *England*, who in their Sermons on that Day, expreſs a becoming Deteſtation of the execrable Wickedneſs that was thereon committed, and to create in the Minds of ſuch as are unacquainted with the Hiſtory of thoſe Times, a more favourable Opinion of his Party and their Principles, than they have hitherto entertain'd, or than is conſiſtent with Truth, or Prudence to admit of. And the deſign of theſe Remarks is to defeat his unreaſonable, and unjuſt Purpoſes, by proving, that, what he calls a Sermon, is a

very weak, and empty, as well as ſinful Performance, and that his Charge againſt the Clergy of the Eſtabliſh'd Church, is in general Falſe and Uncharitable.

And in the firſt Place the Text he pitch'd upon was very improper for that Occaſion, and the choice thereof may fairly be aſcribed to the prevailing Influence, of Arrogance, and Malice. Had I introduced theſe Remarks with the Words of the *Pſalmiſt*, the 52d *Pſalm*, the 2d, 3d, and 4th Verſes, *Thy Tongue deviſeth Miſchiefs: Like a ſharp Raſour, working deceitfully. Thou loveſt Evil more than Good: And lying rather than to ſpeak righteouſneſs. Thou loveſt all devouring Words, O thou deceitful Tongue.* What a tragical out-cry ſhould we have heard, of my want of Meekneſs and Moderation? How ſhould I have been branded for furiouſneſs of Temper, and ſlanderous Railing? And yet, as I ſhall evince in the courſe of theſe Remarks, he has given too juſt Provocation, and I might have offered a much more ſolid Apology for treating him in ſuch a Manner, than he will ever be able to do, for his rude, and baſe Reflections upon the lawful Miniſters of that Church, from which he has cut himſelf off, by a cauſeleſs, and ſinful Schiſm: But perhaps ſome Men claim a peculiar Privilege, to abuſe, and Libel their Adverſaries in Scripture Phraſes, and afterwards to *wipe their Mouths, and ſay they have done no Wickedneſs.* What could be intended by this Text, but to miſlead the Audience to apply the Reproof of the Prophet, to the Legiſlature which enacted, and ſtill obſerves this Anniverſary Faſt, as well as the Clergy who Miniſter therein, in Obedience to that Authority which decreed this Solemnity,

lemnity, and that Wisdom which prescribed an Office adapted to a truly devout Humiliation, an Office that may both excite and express our Sorrow, and sincere Repentance, and wherein we may deprecate the Divine Vengeance, which almost always pursues such horrible Abominations with temporal Judgements.

I appeal to any Candid Examiner, whether the Text would not, in common Construction, appear to be pointed by him, more directly against the Institution, and Celebration of the Fast it self, than against the Misbehaviour of any particular Persons thereupon, for the irregularities of any Ministers in their Discourses, are foreign to the Fast. The Worship is already settled, and the Minister is not allowed to deviate from it; his own Composure is the least part of the Duty of the Day, though by the foolish Custom of setting such an extravagant value upon Sermons, it is now chiefly regarded. Nay, a Discourse set forth by Authority is recommended, *viz.* the first and second Parts of the Homily against Disobedience, and wilful Rebellion; and tho' it be referr'd to the Determination of the Person who officiates, whether he will make use of That, or deliver one of his own Composing, yet still the Subject is limited, and he is enjoyn'd to insist on the same Argument: Now supposing some rash, and fiery Spirits should exceed all due bounds, and take indecent Liberties, they are accountable to their Superiors for their Offence, or may be admonished of their Errors, by a seasonable and gentle Reproof from a private Hand. But no one can with Equity or any colour of Truth, under the pretence of chastising such prohibited, and criminal excess-

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es, assume to himself a Power of casting general Reflections upon us, in these Words of *Isaiah*, the 58th Chapter and the 4th Verse, *Behold ye Fast for Strife and Debate, and to smite with the Fist of Wickedness*, &c. For these involve in the same black Accusation, the Rulers who appointed, and the People who conscientiously celebrate the Fast, and the Preachers who with meekness and fervency exhort their Flocks to *cast away all their Transgressions*, and to turn from such Iniquities more especially, as were notorious in that Age, in which this unhappy Kingdom was visited with these deplorable Calamities, and which manifestly brought them upon us, and to *make them a new Heart and a new Spirit*, as well as those who, as he invidiously pretends, take this opportunity to deal out their Satyrs and Invectives.

The Prophet in this Chapter reproves the Children of *Israel* for their shameless Hypocrisy, and ostentation of Devotion, and their sharp Expostulations with Almighty GOD, because he did not deliver them out of their Distress, upon their Fasting, and Prayers; and he informs them why these were fruitless, and unavailing, *Behold in the Day of your Fast you find Pleasure, and exact all your Labours*. That is, you gratify your carnal Lusts, and Appetites, and continue your former Oppression, and Extortion. Let the World judge, to which Party amongst us (since we must be divided into Parties) this Rebuke is most applicable, those who heartily bewail the sad Catastrophe of the Day, or those who make it the Subject of their Mirth, and Rejoycing, and find Pleasure in Feasting, and Revelling upon it, with those also, who like Mr. *Sheppard*, tho' they do

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not indeed keep the Faſt, yet employ the Time aſſigned for it, *For Strife and Debate, and to ſmite with the Fiſt of Wickedneſs*, by enflaming their credulous Followers, againſt all that duly and ſtrictly obſerve it, by extenuating the guilt of the Rebellion, and by traducing all Repreſentations wherein it is placed in a true light, and imputed to the real Authors, and Abetters of it. Is not this to encourage Strife, and Debate? Is not this to ſmite with the Fiſt of Wickedneſs? and to ſound an Alarm to new Commotions and Violence? Was it for this that he alter'd the Day of his Lecture, (for which he has alledged this poor and frivolous Motive that it fell in cloſely with it) and miſpent the Leiſure he enjoy'd, in ſpreading his Calumnies far, and wide, without ſcruple, or remorſe?

But to proceed, he aſſigns two *Principal Cauſes* (Pretences he ſhould have call'd them) of the Civil War: Firſt the King's Marriage with a bitter *French Papiſt*; which he inveighs againſt as an encouragement to Popery, and a damp to the Proteſtant Intereſt, and informs us that it alienated the Hearts of the Subjects from him. King *James* the Firſt, a Prince not to be ſuſpected of any Deſign to encourage Popery, firſt propoſed and treated of a Match with a Daughter of *Spain*, more bigotted to her Perſwaſion, and more Sollicitous for Advantages to be allowed to the Catholicks than even this bitter *French Papiſt*. But the King was upon his guard, and that no Diſadvantage might happen to the *Engliſh* Reformation, he deliver'd his Reſolution to his Ambaſſador *Digby* to this effect: "The Matter of "Religion is to us of moſt principal Conſidera-"tion; for nothing can be to us dearer than

" the Honour and Safety of the Religion we pro-
" feſs. And therefore ſeeing that this Marriage
" (if it ſhould take Place) is to be with a Lady
" of a different Religion from us, it becomes
" us to be tender, as on the one part to give
" them all Satisfaction convenient, ſo on the
" other to admit nothing that may blemiſh our
" Conſcience, or detract from the Religion here
" Eſtabliſh'd." And he was ſo well aſſured of the Prince's inviolable attachment to Proteſtantiſm, that he triumph'd in it, and engaged, that *Charles* ſhould manage a Point in Controverſy with the beſt ſtudied Divine of them all; he alſo ordered that the *Engliſh* Service ſhould be daily uſed, in the Prince's Houſhold at *Madrid*.

When that Treaty did not ſucceed, the ſame Monarch concluded the Match Mr. *Sheppard* is ſo incenſed at, tho' it was not Conſummated till juſt after his Death, the Articles of which were not ſo full in Favour of the *Engliſh* Catholicks as thoſe which were agreed upon at the Court of *Spain*, it was not diſapproved at firſt by the Council, the Parliament, or People; however it was exclaim'd againſt afterwards, and laid hold of to foment the popular Diſcontents, and alienate the Affections of the Subjects, and perſwade them to withdraw their Allegiance under pretext of Zeal for Religion, and the purity of the Goſpel Doctrine. When the King gave the Prince his Advice, in relation to the Marriage, he recommended to him the care of the Proteſtant Intereſt, and charg'd him to diſtinguiſh in the Engagement with the Princeſs, and Marry her Perſon, but not her Religion. The Policy of that Age led them rather to regard the Power of the Kingdom with which they contracted ſuch an

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Alliance, and the Security of the State from the assistance such a Confederate was obliged to give, and the Benefit of mutual Commerce, than to be apprehensive of the Royal Consort's different Sentiments in Religion; the Nation from whence she came consisted of near as many *Protestants* as *Papists* at that Time, and there was a fair Prospect of a total Reformation of the *Gallican* Church. But supposing the fatal Consequences he enumerates, flow'd from this Marriage, how could this excuse an open Rebellion? If the *Papists* were a little elated at first, they had soon reason to suppress their Joy, and conclude their Triumphs upon this occurrence, when they found that no Encouragement was shown to their Profession: For in *December* 1625, the King wrote to the two Archbishops, to be diligent in discovering, and apprehending *Jesuits*, and Seminary Priests, and required them to proceed against *Popish Recusants*, by Excommunication, and other Censures of the Church; and the Pope esteem'd the Persecution, as he term'd it, of those of his Communion, so severe, as to oblige him to write a Consolatory Letter to them, to alleviate their Afflictions, and direct them how to behave themselves under them.

The Catholicks in *Ireland* were deny'd a *Toleration*, tho' they profer'd, at their own Expence, to maintain Five hundred Horse, and Five thousand Foot, of the Forces the King intended to transport to *Germany*, to assist the King of *Denmark* against the Emperor, upon Condition they might obtain that Favour; and this at a juncture when the King's Necessities were very great; and when they had the Confidence to erect Religious Houses in *Dublin*, and the Friers appear'd openly in their Habits, and affronted the Archbishop

and the Mayor, the King commanded, that the Houſe, where the Fact was committed, ſhould be demoliſhed as a mark of Terror to thoſe who reſiſted Authority; and that all other Edifices, either in that City, or elſewhere, which had been employ'd to the uſe of Superſtitious *Societies*, ſhould be converted into Houſes of Correction, or Workhouſes, or Halls of Juſtice, or Trade, and honeſt Arts. In the Year 1628, a Proclamation was iſſued, to oblige all Magiſtrates to proceed againſt *Popiſh* Recuſants, and his Majeſty's Commiſſioners had Directions, for taking the Forfeiture of two Thirds of their Eſtates, and another followed it, for ſeizing, and committing to Priſon, without Bail, or Mainprize, all Prieſts, and Jeſuits, and particularly *Smith* the titular Biſhop of *Chalcedon*. The Queen lay under peculiar Reſtrictions, in reſpect of her own private Exerciſe of her Religion; the Chaplains, or Prieſts ſhe brought over with her were to be Oratorians, an Order that had given no Provocation to the *Engliſh*, and ſo leaſt liable to exception; and when they began to aſſume to themſelves an exceſſive Power, and offend the King, they were diſcharg'd and ſent back; upon which the King of *France* preſented a Memorial by his Ambaſſador, and complain'd of this as an Infringment of the Marriage Articles, and it afterwards came to an open Rupture. When *Panzani* came into *England*, and entreated that the Catholicks here might have a *Biſhop*, to be nominated by the King, and limited in the Exerciſe of his Function, his Majeſty abſolutely rejected the Propoſal, unleſs ſuch Biſhop ſhould hold the Oath of Allegiance to be a lawful Engagement, and the Pope would permit the *Engliſh* Romaniſts to take the Oath; nor would

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he conſent that his Holineſs ſhould have an Agent for directing the Queen's Affairs in Religion, without firſt making Proviſion that he ſhould be no Prieſt; and when upon a refined *Italian* Policy, *Con* who ſucceeded *Panzani* ingratiated himſelf at Court, by ſome Overtures of the Pope's Interceſſion for the Reſtoration of the *Palatinate*, and *Mountague* and *Matthews*, two Prieſts, had been active in making Proſelytes, the King, upon the inſtances of Archbiſhop *Laud*, commanded them to retire.

Mr. *Sheppard*, who has an happy faculty of contradicting his own Arguments, has furniſhed me with ſufficient Evidence, that there was no ſuch Encouragement given to *Popery* by this Marriage as he would have us believe, and that from the Opinion, and Practice of the *Papiſts* themſelves, who, being convinc'd they had nothing to hope for, from the King, or his Miniſters, took their Meaſures accordingly. They had cunning enough to perceive that their Intereſt might be better promoted by *their Tools the Sectaries*; and therefore they animated them to throw all Things into Confuſion. If Mr. *Sheppard*'s Memoirs are genuine, they deſpair'd of this bitter *French Papiſt's* being able to prevail with her Lord to Diſcountenance, or overthrow the *Proteſtant* Religion, as it is eſtabliſhed in the Church of *England*, the pureſt tranſcript of Primitive Chriſtanity, and the main Bulwark of the Reformation, and on that account contrived, and fomented the Rebellion. Cardinal *Richlieu* ſent an Agent privately to *Edinburg*, to cheriſh and encreaſe the turbulent Humour of the *Scots*, and received another from thence, who ſollicited Supplies and communicated Councils: He ſent them Arms and Am-

munition, and promiſed them Encouragement and Aſſiſtance proportionable to any Enterprize they ſhould frankly engage themſelves in. And in our *Engliſh* Wars, tho' ſome of the Nobility, and Gentry of that Perſwaſion, drew their Swords, and loſt their Lives and Eſtates in the King's Quarrel, yet this was owing to an innate Senſe of Loyalty, and not to any Principle of Zeal for their Religion; many others contributed largely to the Cauſe of Rebellion, with the Approbation of the Parliament, and ſome were perſonally engaged; their Eccleſiaſticks were eager to compaſs the Deſtruction of the King, as the moſt likely means to carry their Point, and get ground amongſt us; from ſome well atteſted Relations, we are aſſured, that many of their Prieſts herded with our Enthuſiaſts, and became popular *Preachers* in their Congregations, and many more enliſted themſelves in their Army, and both expoſed themſelves to all the dangers, and ſubmitted to all the Fatigues of *common Soldiers*, in order to ſpirit up their Fellows, and make them averſe to all thoughts of Peace. Mr. *Sheppard* is ſo kind as to vouch the Story of the Queen's Confeſſor, and his Behaviour at the King's Martyrdom; how then can he refrain from bluſhing, while he acknowledges his Predeceſſors in Nonconformity and Schiſm, to have been the *Property* of *Romiſh* Emiſſaries, and employ'd in the drudgery of putting their impious Projects in Execution? will not this Reflection humble his Pride, and abate ſomething of that Self-conceit, which makes him preſume, that he, and his Brethren are the great Supporters of Religion and Piety amongſt us, and the only *Godly* and *Powerful* Miniſters of the Word?

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Nor was there any real ground for Dejection, and uneaſy apprehenſions, amongſt ourſelves, ſince the King had given his People all imaginable Aſſurances, that he was firm, and zealous in the *Proteſtant Intereſt*, and would be vigilant to ſecure it from Danger, and fruſtrate all attempts againſt it. But perhaps it will be enquired, Why then was there ſo general a Suſpicion, and Clamour? Why ſo many Addreſſes, and Complaints from the Houſe of Commons, and the City of *London*? Why ſo many Petitions from grave Divines, as well as ſeveral Counties, and populous Corporations on this Head? Theſe Things I ſhall endeavour to account for, with the utmoſt Candor, and Impartiality. It cannot be denied, but that upon the return of the *Engliſh* Exiles from Abroad, in the beginning of Queen *Elizabeth*'s Reign, ſome rigid, and moroſe Men, who had conceived an Antipathy to the Church Eſtabliſhment, the Liturgy, and Ceremonies, and Habits of the Miniſters, and were heated by the diſputes and hard uſage they ſuppoſed they had met with, during the Troubles at *Frankfort*, grew reſtleſs, and diſcontented, becauſe the Government would not indulge their private Fancies, and give in to a Model of Diſcipline, which they preferr'd to our own. They therefore labour'd perpetually to bring the preſent Settlement into Diſreputation, and contempt; and fell into many Siniſter, and factious Practices, by which that glorious Queen and her Council, and the Biſhops, were frequently teazed and embaraſſed; they catcht at ev'ry Circumſtance, and Opportunity they could meet with, to expoſe all that were hearty in their Affection to the Church, and vigorous in their Meaſures, to enforce Obedience to her Conſtitu-

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tions, as *popiſhly* affected; and laboured to recommend themſelves under the Diſguiſe of an extraordinary Sanctity. They ſtrove by the wily Arts of Defamation, to make their Adverſaries the mark of deriſion, and hatred amongſt the Vulgar; they ſuggeſted that the Prelates, and Clergy who were ſteady in requiring the Obſervation of the Ceremonies, and wearing the Habits, were relapſing into the pernicious Errors of the *Romiſh* Church, from which we had been ſo happily delivered, and were preparing the way for a thorough Reconciliation with the Pope, and Submiſſion to that ſlaviſh Yoke, under which our Foretathers had groaned for many Ages. This refractory Temper continued to infeſt the Church in King *James* the Firſt's Time, till it was in a great meaſure curb'd, and repreſs'd by that Monarch, upon whom the frivolous Objections, and Obſtinacy of the Miniſters at the *Hampton-Court* Conference, had made Impreſſions that were very detrimental to their Cauſe, and unfavourable to their Perſons. But they recovered Courage, and repeated their attacks, upon the Contentions that aroſe after the deciſion of the Synod of *Dort*, upon five Points that related to the Doctrine of *Predeſtination*. Thoſe Divines, whoſe reading for the moſt part reach'd no higher than the modern Syſtems, or whoſe Prejudices to them, at leaſt, hindered their careful peruſal of the more ancient Writers, and their diligent attention to the Senſe of the Scriptures, while they ſupinely acquieſced in thoſe Interpretations they had received upon Truſt from their Syſtems, grew very fond of propagating the Doctrines contain'd in thoſe Deciſions, as entirely conſonant to Scripture, and the Analogy of Faith, tho' the Subject of them was of the

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moſt abſtruſe and intricate Speculation; and revil'd and blacken'd all that entertain'd different Sentiments (as moſt Men did who had ſtudied this Controverſy more accurately, and were better acquainted with the Antiquities of the Church, with Fathers, and Councils, and Eccleſiaſtical Hiſtories) by the reproachful denomination of *Pelagians*, *Arminians*, and the ſpawn of *Papiſts*. All Things being in ſuch a ferment at King *Charles*'s Acceſſion to the Throne, it is not to be wondered at, if the revival of any primitive, and laudable Cuſtoms, or a Proviſion for the more decent and ſolemn Adminiſtration of Divine Worſhip, which had been already made by our Laws, but neglected by ſome *indolent*, if not diſaffected, Governors of the Church, and could not but be grateful to all ſerious and devout Minds, ſhould be exclaim'd againſt by thoſe *fiery Zealots*, under the unpopular Notion of *Innovation* and *Superſtition*.

Thus were injudicious and unwary Men by the Management, and Sophiſtry of others, who concealed their worſt Deſigns under ſpecious Pretences, poſſeſs'd with a belief, that theſe were only leading Steps towards *Popery*, and a dread of ſomething more ſhocking and inſupportable to follow; thus were they perſwaded that it was neceſſary for them to reſiſt the growing Evil, and taught that ev'ry one was bound to *contend earneſtly for the Faith, which was once delivered to the Saints*, without any caution concerning the Manner, in which they ought to manifeſt their Zeal, or the Limitations to which their Conteſts were to be ſubject. They were aſſur'd that the purity of the Goſpel, which had been retrieved from the Pollutions with which it was defiled, was again corrupted with

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the *Romiſh* Leaven, and that the *Reformed* Inſtitution was going to be ſurrendred, by thoſe who lay under the moſt indiſpenſable Obligations of Oaths, and Vows to guard, and defend it. Thus were the Seeds of Anarchy, and Uproar ſcattered through the Realm, and produced a fatal harveſt of Miſeries, notwithſtanding all that his Majeſty, or the ſuſpected Churchmen could offer in their own Vindication; and thoſe Condeſcentions by which he ſtudied to appeaſe their Fury. If we examine into the Records of that Age, we ſhall find that he choſe the gentleſt Terms, and the cooleſt Reaſoning, to obviate their Suſpicions, and allay their Jealouſies, tho' he could not but diſcover a ſevere Reſentment of their diſingenuous and undutiful Carriage towards him. He was ever ready to Pledge his Royal Word, and Honour, that he would countenance the *Proteſtant* Religion, and by all convenient and legal Methods reſtrain the Inſolence, and hinder the encreaſe of *Papiſts*; as we may collect from his Anſwer to the Remonſtrance of the Houſe of Commons, *June* 16. 1628. and another *Jan.* 27. 1628. wherein he profeſſes, that any encreaſe of *Popery* was contrary to his Inclination, that the Laws ſhould be put in Execution againſt Recuſants, and Prieſts; and he informs the Houſe, that he had prevail'd with the Queen that *Roſetti* ſhould be recall'd, tho', by the Marriage Articles, ſhe might inſiſt upon his reſiding here, as the Pope's Agent in Matters relating to her Religion. And in a third Anſwer his Majeſty expreſſes himſelf in this manner: "We ſay, that for preſerving the Peace "and Safety of this Kingdom, from the deſign "of the *Popiſh* Party, we have, and will ſtill con-"cur, with all the juſt Deſigns of our People in

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a Parliamentary way. And ſtill further, in another Anſwer, " As to any Suſpicion of Favour, " or Inclination to the *Papiſts*, he ſaid, He was " willing to declare to all the World, that as " he had been brought up from his Childhood " in, and practiſed that Religion, which was E- " ſtabliſhed in the Church of *England*; ſo he be- " liev'd, he could, having given a good part of " his Time, and Pains to the Examination of " the grounds of it, as it differ'd from that of " *Rome*, maintain the ſame by unanſwerable Rea- " ſons; and hoped he ſhould be ready to Seal " it with the Effuſion of his Blood, if it ſhould " pleaſe GOD to call him to that Sacrifice: And " that nothing could be ſo acceptable to him, " as any Propoſition, which might contribute " to the advancement of it here, or the Propa- " gation of it abroad; this being the greateſt " means to draw down a Bleſſing from GOD, " upon himſelf, and this Nation; and if this " Profeſſion of his were wanting to his People, " he thought himſelf extreamly unfortunate, " for that his conſtant Practice in his own Per- " ſon had always been, without Oſtentation, as " much to evidence his Care, and Duty therein, " as he could tell how to expreſs." See here the Meekneſs, and Humility, and ſteady Piety of this Excellent Prince, who fully verified this Profeſſion, when he *reſiſted unto Blood*. But alals! the ſeduced Commonalty were deaf to all theſe ſolemn Aſſurances, and healing Propoſals; their Leaders had forewarn'd them againſt giving any Credit to the Declarations of their Sovereign, and they were to look upon all that he ſaid as the product of deep Diſſimulation. Tho' *Popery* was the Cry, yet their ſtrongeſt Efforts were em-

ployed against other Adversaries. The *Romish* Errors, and Idolatry, were justly abominated by all true *Englishmen*, and therefore the Imputation of them, was enough to ruin all that stood in their way, and opposed their measures, and so, tho' in Words they rail'd against *Popery*, yet in fact, Episcopacy, and the Liturgy were the Things they meant, and the Mark they levell'd at from their Satyrical Batteries; while they taxed the principal Pillers of the Church, with a cunning way of bringing it in by the growth of *Arminianism*. The eminent Assertors of Church Discipline were haras'd and oppres'd by Causeless, and yet most implacable Prosecutions, in some of which the vilest Subornation was not boggled at; and in others, false Accusations were greedily listen'd to, and seconded, even by the House of Commons themselves, as in the Case of Dr. *Cosins* Dean of *Durham*, who upon a malicious Information was impeached by them for Superstition, and had thereby an happy Opportunity of wiping of the Aspersions that had been cast upon him, and clearing his Character, to the Shame and Confusion of his Enemies, before the Highest Court of Judicature in the Kingdom; tho' he could never obtain any Reparation, nor recover his Charges from the Complainant.

The King was murmur'd at, as tho' he dispos'd of all Preferments, to Men of mean Endowments, and profligate Lives, and neglected the godly, and painful Preachers. Many barefac'd Libels, and envenom'd Pamphlets were dispers'd, and recommended by their Creatures in ev'ry Corner, wherein the King, and the Body of the Clergy were slandered as Enemies to all that was Good, and Holy, and Obstructors of all Reformation.

formation. Many Petitions were forged, by annexing a new draught to the Subscriptions that had been collected to another, the Contents of which were reasonable, and respectful: Many were procured, by the most low, and abject Courtships to the dregs of the People, who did not so much as know what they set their Hands to, but were only told in general, that the things requested were very proper, and would be highly beneficial to the Nation. Random, and groundless Reports were whisper'd about, and some that had a foundation of Truth, were enlarged by the Addition of many odious, and exasperating Circumstances. Men's Minds were startled with Discourses of Conspiracies that had been discovered by a strange Providence, and would be fully laid open as soon as it should be convenient, and when ev'ry Particular should be detected, for the present, it was only given out, that they were most monstrous and unnatural, and it was more than obscurely hinted, that the King himself was Privy, and Consenting to them.

By these and the like subtil, and wicked Devices, were our Ancestors so far infatuated, as to over-throw the Constitution, and plunge themselves into an abyss of Woes, that can never be too deeply lamented, or too cautiously guarded against for the future. If those Firebrands of the Realm, who *sought Occasion* had not succeeded in this, they had other Stratagems in reserve, they had further decoys to captivate unstable Minds, which they usg'd with equal Confidence, and Noise, as they did that, which he mentions in the second Place, *viz.*

That of *Arbitary Power*. Which he enlarges upon under three Heads; *The Invasion of the Privilege*

vilege of Parliament, the Prejudice of Religion, and the deſtroying the Liberty, and Property of the Subject. Under the firſt of theſe he reckon's frequent, and unneceſſary Prorogations, and Diſſolutions. Now theſe are the undoubted Prerogative of the Crown: To Prorogue, or Diſſolve Parliaments is in the Breaſt of the King, whenever he ſhall judge it to be convenient, and to determine concerning the neceſſity, or expedience of ſuch a procedure, is to act out of our Sphere, as Subjects, and entrench upon the Sovereign's Right; but to exert his allow'd Prerogative, can never be eſteem'd in him a breach of the Privilege of Parliament. Beſides, the Feuds, and Animoſities that divided the Lower Houſe, and both ſharp'ned, and protracted all their Debates, and hindered the diſpatch of Publick Buſineſs; the undutiful Behaviour, and Reflections of the leading Members, their ſeditious Cabals and Intreigues, their virulent Speeches, in which ev'ry thing they diſapprov'd, was complain'd of as a National Grievance, their avowed Ill-will to all thoſe that retain'd a Senſe of their Duty to the King, and had Courage enough to own their Loyalty, and aſſert his Cauſe; and the petulancy with which ev'ry Motion was denied that had been recommended from the Throne; furniſhed his Majeſty with a very plauſible Plea for his Conduct in this particular. But if he were miſtaken in his Politicks, and ſuch uſage did but more irritate the Male-contents, and inſpire them with redoubled Obſtinacy, all that could be objected to the King, was a raſh, imprudent, and dangerous Exerciſe of his Power: It might perhaps have been commendable, in any good Patriot, who could have acceſs, humbly to have interpoſed his Intereſt,

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and ſollicited his Majeſty to have continued thoſe Parliaments, and permitted them to ſit, and finiſh the Affairs that were under their Conſultation; yet, if after all decent Remonſtrances, he took a contrary Reſolution, the Subjects part was to ſubmit, and not to miſconſtrue a pure act of his legal Prerogative, a breach of the Privilege of Parliament. The handle this gave to ill Men, who lay in wait, to miſinterpret all his Actions, and enflame the giddy Multitude, enclined ſeveral Perſons, who were unalterably devoted to his Service, to conclude the Advice by which he was influenced, to have been very pernicious; and the Calamities which enſued, have prevail'd upon many who judge of Counſels by the event, to joyn in the ſame Cenſure. When any Body of Men, ſeem not in a fit Diſpoſition to treat coolly, and ſedately upon thoſe Subjects, whereof they have the proper Cognizance, or may be ſuſpected of forming Reſolutions, detrimental to the State, or unacceptable to the Government; it has been ever thought, a wiſe, and ſafe Method, to prevent their Meeting for a while, that by ſuch an interval their boiling Paſſions may have leiſure to ſubſide, and that they may regain a Temper by more mature Conſideration. If the Sovereign is ſometimes deceiv'd by ſuch Maxims, and ſome direful events follow, which he could not apprehend, and would gladly have prevented; we are to remember that he is fallible, and obnoxious to misfortunes, we are notwithſtanding to preſerve our Reverence to his Perſon, and to deal very tenderly in remarking his Defects, rather than to aggravate, or exclaim againſt them.

I can aſſign a more immediate Cauſe of the War, which Mr. *Sheppard* has been pleaſed to overlook,

ſook, and that was his Majeſty's fatal Compliance, in ratifying the Bill, for the continuance of that Parliament, until they ſhould be diſſolv'd by their own Conſent: This was the grand Source from whence the following Miſcheifs flow'd, ſince a parcel of *abandon'd Wretches* were hereby enabled, to retain the Name, and Authority of a Parliament, after they had violated all the Rights of it, and quite altered the Nature of that Aſſembly, by the gradual, and unjuſt Excluſion of near three parts in four of their Members, and the Admiſſion of many, who had no better claim to a Seat there than the Approbation of their Accomplices in Iniquity.

But the moſt flagrant Inſtance of the breach of the Privileges of Parliament, was, the King's coming in Perſon, with ſome *hundreds* of *armed* Followers, into the Houſe to *ſeize* the *Five Members*, whoſe only Fault ſeem'd to be their Zeal for the *Proteſtant* Religion, and the Liberties of the Subject; which *Whitlock*, whom he Quotes, affirms to be the *firſt apparent ground of all our following Miſeries*. As to *Whitlock*'s Opinion, and Authority, let it be conſidered that he was engaged on the Parliament's Side, and therefore muſt of courſe urge ev'ry Argument that tended to their Juſtification, and might transfer the blame from themſelves to the oppoſite Party. As to Mr. *Sheppard*, he has groſsly prevaricated in ſtating the matter of Fact, and palm'd three or four falſhoods upon us in the compaſs of three Lines. He affirms there were ſome *hundreds* of *armed* Followers with the King: The noble Hiſtorian, who was then in the Houſe, ſays, Only his own uſual Guard of Halberdiers, and their number not ſo great as uſed to go with him upon

upon any ordinary Motion, and ſome Gentlemen with their ſmall Swords only, fewer than uſed to attend him when he went to Walk in the Park, *Baker* ſays about an *Hundred*. I know the Houſe in their Declaration talked of Hundreds, but either their Fears multiplied them, or they computed them by gueſs, and took in all that flock'd about the Houſe, from *Weſtminſter-Hall*, or the *Court of Requeſts*, meerly as Spectators, to make up the account. Again he affirms, that the King came with them into the Houſe, whereas it is on all Hands agreed, that he entered the Houſe accompanied only by the Prince *Palatine* his Nephew, having charged his Attendants, to ſtir no further than the Stairs, and to refrain from all Violence, and uncivil Language, altho' provok'd. He went, not to *ſeize*, but to *demand* the *five Members*, who, the Day before, had been refuſed to be committed into *Cuſtody* of the Serjeant at Arms, who was ſent with Orders from the King to that purpoſe. The King declar'd he would be as careful to maintain their Priviledges, as any King of *England* had been, or ſhould be, but aver'd that in Caſes of Treaſon no Perſon had Privilege, which is a Truth univerſally acknowledged by all that underſtand any thing of our Laws. They were accuſed, not for Words ſpoken in the Houſe, but for Practices without Doors, in ſeven Articles, delivered into the Houſe of Peers in Writing by the Attorney General; and his Majeſty could not hope to ſecure them in any other way, becauſe the Commons had paſſed a Vote, that if any Perſon came to apprehend them, or ſeize their Papers, they might require aid of the next Conſtable, and detain ſuch Perſon till the Pleaſure of the Houſe were known:

known: They alſo encourag'd them to oppoſe, and repel any Force that ſhould be uſed to arreſt them, without firſt acquainting the Houſe, and receiving Order from thence. The Houſe having thus intermedled in the Matter, the King was in a manner obliged to have recourſe to them: He did indeed declare, he was reſolved to have the Offenders, whereſoever he ſhould find them, and they took that Declaration for an Evidence, that he mean't to have brought a Force into the Houſe, to apprehend them, had they been there; and yet, at the ſame time, he aſſured them, upon the Word of a King, he never intended any Force, but would proceed againſt them, in a fair and legal way; there was afterwards great Induſtry uſed to perſwade the Citizens that a Maſſacre of the Members had been reſolved upon, and an Information, that one of the Waiters ſaid he had a good Piſtol, and another cried *fall on*, and others enquired when the *Word* would be given, and ſeem'd to be vexed that they returned back without coming to Blows, was greedily receiv'd and improv'd. Whether this was illegal, and a breach of Privilege, I preſume not to determine; it was generally diſliked, as extraordinary, and unprecedented, and at that juncture highly unſeaſonable, as the project of a ſingle conceited Miniſter, who by his Folly revealed it, and, by a diſſimulation, little ſhort of Treachery, was deficient in that part of the Execution of it, which he was intruſted with.

Let it then be allow'd an Error into which he was drawn by the many heinous Affronts, and Indignities that had been put upon him, to compenſate abundantly for this, and the other miſtakes they imputed to his Reign, let us turn

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or thoughts to the exorbitant extenſion of their Privileges, when they aſſum'd to ſwallow (as the ever memorable noble Hiſtorian obſerves) all the Rights, and Prerogatives of the Crown, the Liberties, and Lands of the Church, the Power, and Juriſdiction of the Peers, in a Word, the Religion, Laws, and Liberties of *England*, in the bottomleſs, and inſatiable Gulph of their own Privileges. And no doubt theſe Invaſions on pretence of Privilege, will hereafter be judged to have been the moſt unparallell'd, and capital Breach of thoſe Privileges, that had ever yet been attempted. However, this was not the Cauſe, but the Commencement of the War; Matters were then ripe for Action. The King was forced from *Whitehall*, and ſoon after from *Hampton-Court*, by Tumults, and after ſome Proclamations, Remonſtrances, Anſwers, *&c*, there was opened a Scene of *Blood* and *Horror*. And if ſome ſmall Slips, and Miſcarriages are to be condemn'd in the Royal Martyr, it will be eaſy to diſcern, at whoſe Doors the heavy load of Guilt is to be laid.

As to the Innocence of the *five Members*, and their Zeal for Religion, let that be refuted by the Articles exhibited againſt them, and their Characters delivered by our Hiſtorians, together with their ſubſequent Demeanor. Not to reflect on their Memories more ſeverely, Four of them were in the Parliament Service againſt the King, and the other, whoſe Profeſſion was the Law, was a fiery promoter of all violent Courſes, and an utter Enemy to all overtures of Accommodation.

The next Inſtances of *Arbitary Power*, he mentions, are thoſe which tended to the prejudice of Religion, as the unſcriptural, enſlaving, and

perſecuting Doctrines, preach'd up by *Manwaring*, *Mountague*, *Sibthorp*, *&c.* By Mr. *Sheppard's* good leave, I ſhall correct the order in which he has plac'd them, and conſider them according to their true Chronology. *Mountague* was impriſon'd by the Houſe of Commons in the firſt Parliament of King *Charles* the Firſt, and afterwards held to 2000 *l.* Bail, on the account of Books wrote in the Reign of King *James* the Firſt, and approv'd by him, but the Conſideration of his Books was poſtpon'd for ſome time: Upon this he wrote a bold Letter to the Duke of *Buckingham*, wherein he offer'd, that in caſe he did not give a ſolid, and full Anſwer to ev'ry Article objected from his Book, he would willingly be given up to the Pleaſure of his Enemies, and not importune his Majeſty, or his Grace for any Protection. In the ſecond Parliament of King *Charles*, in the firſt Committee of Religion that we hear of, *Mountague's* Books were again call'd in Queſtion, and it was reſolved by the Commons, that Mr. *Mountague* endeavour'd to reconcile *England* and *Rome*, and alienate the King's Affection from his well affected Subjects. The Books were, *An Anſwer to the late Gag of Proteſtants*, wrote againſt the *Papiſts*; another, entituled, *Appello Cæſarem*, and a third Treatiſe *of the Invocation of Saints*; he was charg'd with making too large Conceſſions, and approaching too near to the Doctrines of that Church; it does not appear that he was brought to his Anſwer, 'tis probable the Proceſs was drop't by the Commons; and Mr. *Mountague* was afterwards preferr'd to the See of *Chicheſter*. *Sibthorp*, and *Manwaring*, in ſome Sermons preach'd at Court, and elſewhere, extended the Prerogative of the King too far, and urged an unlimited

unlimited Obedience on the Subjects, in point of Conſcience. There were then, as well as now, many Diſputes raiſed about the Ruler's Power, and the lawfulneſs of Reſiſtance; in the Courſe of which many learned Civilians, and Divines, as well in Foreign Nations, as our own Kingdom, maintain'd the ſame Poſitions they did. *Manwaring* indeed went further, and declar'd, by way of Inference from the King's Supream Authority, That he was not bound to preſerve his Subjects, in their Rights and Liberties, That he might impoſe Taxes without the Conſent of Parliament, And the People were obliged to obey under the Penalty of Damnation. This was indeed ſtrange Doctrine, the over-flowing of Zeal, or exceſs of Flattery; for which he was impeach'd, and ſeverely cenſur'd by the Lords; and he recanted, and retracted his Errors, and owned his raſhneſs, and unadviſedneſs in moſt ſubmiſſive Terms, preſcrib'd by a Committee of the Houſe of Commons, and his Sermons were ſuppreſs'd by Proclamation, and *Mountagne*'s *Apello Cæſarem* was called in. I would know wherein Arbitrary Power was manifeſted in this, to the Prejudice of Religion? Perhaps it will be anſwered, That theſe Men had Patrons, who endeavour'd to Skreen them, and afterwards procur'd Pardons, and Preferments for them. That they were Inſtruments to ſound the People, and try how much they would bear; and therefore when they took the alarm, and grew outragious, theſe Incendiaries, who had given ſuch juſt occaſion for their Fears, and Jealouſies, were reſponſible both to God, and Man, for the Afflictions we endured. I reply, That in all Ages there are hot-headed, and inconſiderate Zealots, and they generally find Protectors

ctors to Favour, and Encourage them, by whose Intercession, the King might be too easily wrought upon, to wink at their Indiscretions, and to approve their honest Intentions. Let us examine the Characters of the Prelates, and dignified Clergy of that Age, and we shall find them, almost universally, Men of great Learning, and exemplary Holiness; and to atone for two or three crude, and indigested Discourses, that were preach'd at Court, we shall meet with Hundreds of Sermons delivered there, for soundness of Doctrine, clearness of Method, purity of Style, and good Sense, and Piety, not inferiour to any, that have since been published amongst us, allowing for the Refinement of the *English* Language in the last Age.

He proceeds to Archbishop *Laud*'s *Innovations* in the Doctrine, Discipline, and Worship, of the Establish'd Church. *Innovation* was a Word of Odium, and chosen to signify something, that was quite contrary to its Grammatical meaning, namely, the Restoration of some very Ancient, and Laudable Practices. In Answer to which, I shall only refer the Reader, to the Archbishop's own Speech in the *Star-Chamber*, relating to Innovations; which, if calmly, and attentively perused, will abundately free him from any Imputations of this kind. The Archbishop never attempted any Alteration in the Doctrine of the Church, our Creeds, and Articles remain'd entire, and unviolated. He did indeed Vindicate the Sense of some of the Articles of the Church from the erroneous Comments of some rigid Prædestinarians, who had imbibed their Divinity principally from the *Calvinian* Systems, and would fain have obtruded, their own Notions upon all their Brethren, as the plain, and undeniable Doctrine

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of these Articles; which they had several Times endeavour'd, in his Predecessors Days. This Excellent Man was throughly Conversant in the Writings of the Primitive Fathers, and was desirous to raise the Discipline, and Worship of the Church to a still higher Degree of Perfection, by conforming both, more exactly to the original Pattern; and in these Labours, he was earnest, and indefatigable: God forgive the monstrous Guilt, contracted by the People of this Land, who perverted his Pious intentions, and requited him in so barbarous a Manner, and at last proceeded to shed his Blood, which crys aloud for Vengeance, even upon future Generations; to prevent the execution of which, we ought devoutly to lament, and heartily to abhor, that ungrateful, and unrelenting Fury, by which, so venerable a Metropolitan, and so valuable a Governor, was ravished from this Church and Kingdom.

We are now come to his third Head of Complaint against Arbitary Power, in destroying the Liberty, and Property of the Subject: He instances in *illegal*, and *long Imprisonments*, *illegal Fines*, and *corporal Punishments*. Unless he had produced the particular Examples, it is impossible to reply more distinctly, than by affirming that many of the Imprisonments, and Punishments he refers to (if he concurs with other Writers of his Party, in those they commonly insist on) were not, as he represents them, Oppressive, and Unjustifiable, but absolutely Necessary, to intimidate, and restrain the licentious boldness, of some malicious, and unruly Spirits; they were incurr'd by the most notorious Acts of Sedition, and Publication of dreadful Blasphemies; and were inflicted by

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due courſe of Law, according to many, and ancient Precedents: As that of *Leighton*, who in a Libel called *Sions Plea*, ſollicited the two Houſes, to kill all the Biſhops, and *ſmite them under the fift Rib*; and ſaluted the Queen, with the coarſe Language of *Idolatreſs, Canaanite, and a Daughter of Heth.* As thoſe alſo of *Pryn, Burton,* and *Baſtwick*; who had been firſt gently Reprimanded for their Libelling Humour, and afterwards more ſeverely cenſur'd and impriſon'd, but ſtill being Incorrigible, were, at laſt, in the *Star-Chamber* (where they behaved themſelves with marvellous Inſolence) upon a very Patient and Solemn Hearing (ſays my Lord *Clarendon*) in as full a Court, as ever I ſaw in that Place, without any difference in Opinion, or diſſenting Voice, cenſur'd as Scandalous, Seditious, and infamous Perſons.

But if the Miniſters of Juſtice, did, in ſome Caſes, ſtretch their Power beyond Meaſure, in the Proſecution of ſome Perſons, whoſe behaviour had been reſented at *Court*, or who had diſobliged ſome great *Stateſman*; This has been a *Grievance* common to all Reigns, and as ſeldom to be imputed to that of King *Charles* the Firſt, as any of our moſt reverenced, and applauded *Monarchs*, I am ſure, the whole Legiſlature, or more properly, thoſe envious, and inveterate *Leaders*, who prevail'd upon many, and extorted the conſent of others, had a much more heavy and unrighteous Sentence to bewail, and repent of, with relation to the *Earl of Strafford*, than any they can alledge, that was owing to the influence of the King, his Officers of State, or the Biſhops, and Clergy. How abundantly could we recriminate, and how vaſt a diſproportion would

would there appear, in the Number of the Sufferers, and the Afflictions they endured, contrary to all the ſtated Rules of Law, and Equity, when thoſe Men were poſſeſſed of Power? Then the Name of a *Malignant*, or *Delinqent* was enough to deſpoil any one of his Eſtate, and deprive him of his Liberty. In the Morning of their uſurp't Authority, they expell'd and impriſon'd Mr. *Trelawney*, a Member of their Houſe, and a Merchant of great Reputation, for Words ſpoken long before the Diſcovery, and ſome Days before the Houſe reſolv'd they would have a Guard, and that upon the evidence of a Fellow who pretended to over-hear them, which were, that the Houſe could not appoint a Guard for themſelves, without the King's Conſent, under pain of High Treaſon; when at the ſame time, the Perſon, with whom the Conference was held, declar'd that he ſaid only, it might be imputed to them for High Treaſon; when the War broke out, they again impriſon'd this Gentleman, and ſeiz'd upon his Eſtate, which was very conſiderable, and ſuffer'd him to Periſh in Priſon, for want of ordinary Releif and Refreſhment. Let this Specimen prove what noble *Guardians* they were of Liberty, and Property. And how dangerous a Method it is, to ſeek to Redreſs any ſuppoſed Enormities, by Violence, and Tumults, by popular Inſurrections, and an open Rebellion, which ended in embruing their Hands in the Blood of the Lord's Anointed.

Ship-money, Coat, and Conduct-money, Tunnage and Poundage, follow in the Liſt of oppreſſive, and illegal Taxes. As to the firſt, it was countenanced at leaſt, by ſome very ancient Laws, and the Writs for collecting it were found amongſt

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our Records, the Opinions of the Judges may be pleaded on its behalf, which they delivered at large, with the Arguments that enforced them in the *Exchequer* Chamber, where Mr. *Hampden*'s Cause was publickly tried. But supposing the Judges were byassed, and sacrificed their Honesty, and Oaths to their Sovereign's Pleasure, yet this extraordinary, and ingracious Expedient was disclaim'd, and given up to quiet Men's Minds. The other Taxes were usual, that of Tunnage and Poundage had been Hereditary ever since *Edward* the Fourth, and tho' settled by Parliament on the King, for Life only, yet upon a Demise, was always collected by the Successor, till there should be an Opportunity of confirming his Right to it in the Parliament, in the first Year of the King's Reign, a Bill was sent up by the Commons to the Lords, for one Year only, which was look'd upon as unusual and disrespectful, and was excused by an Assurance, that they meant, only to take so much time to examine into, and regulate the Customs, which had been height'ned, and reduce them to the Old Standard, and then they would pass them for Life. This Parliament was adjourn'd quickly after, because of the encrease of the Plague, and the Affair seem'd rather to be omitted, by pure Forgetfulness; than that either the King insisted upon enjoying it, without an Act of Parliament, or the People were dissatisfied, or murmured at the Payment of it, till it was inserted to encrease the Catalogue of Grievances, and widen the unhappy Breach, between the contending Parties. However, in the Bill that passed afterwards, whereby it was granted for two Months only, the King renounced any Power of levying it, without

without expreſs conſent of the Parliament, where-by he ſtript himſelf of all he had left, to have prevented if poſſible the terrible Calamities of War. *Patent Monopolies* were indeed a detriment to Trade, and afforded opportunities for Exaction, to thoſe who obtain'd them, but then they were voluntarily recalled, when his Majeſty was apprized of the Inconvenience of them.

For a finiſhing ſtroke on this Head, we are told, that all Law and Right were overturn'd, both as to Civil and Religious Matters, by the intolerable Oppreſſions of the *Star-Chamber* and *High Commiſſion Court*, in which the Biſhops, eſpecially *Laud*, in Conjunction with others, enforced Eccleſiaſtical Obedience, and vented their Malice with a mercileſs Fury, and unrelenting Cruelty. Let the *Diſſenters* themſelves judge, whether ſuch Language, is conſiſtent with a modeſt Vindication; or what Title of Infamy that Man deſerves, that ſhall preſume to call ſuch vile, and wicked railing by that Name. All the Anſwer I ſhall give it is, That it is a ſlanderous and falſe Aſſertion; only adding, That Archbiſhop *Laud* was ſo remote from mercileſs Fury, and unrelenting Cruelty, that he declin'd giving Sentence in the Caſe of *Pryn*, *Burton*, and *Baſtwick*. The Exorbitances of theſe Courts he had before exaggerated under the Head of Impriſonments, Fines, and corporal Puniſhments, becauſe thoſe which were eſteemed moſt intolerable, were the Sentences of theſe Courts; and now he returns, and arraigns and condemns the Courts themſelves, as Scenes of all Injuſtice, and Cruelty, tho' very Ancient, for the High Commiſſion-Court was erected by a Statute in the firſt of Queen *Elizabeth*, inſtead of a larger Authority

of the Pope, then aboliſhed, and that of the Star-Chamber was extended, and confirm'd, rather than founded, by a Statute of *Henry* the Seventh, as the Noble Hiſtorian informs us. And they conſiſted, of the moſt wiſe, and honourable of the Nobility, and the chief Officers of both Church, and State, which is a manifeſt demonſtration of the hardineſs, and ſelf-conceit of ſuch a forward Cenſor. And if in ſome Cales their Management, had left them liable to Exception, the King had made ample Reparation, for all former Encroachments, when he ſurrendred them, and other his moſt eſſential Prerogatives, as Pledges, of his Affection for his People, and his earneſt deſire of Peace; ſome time before *Whitlock's first apparent ground of all our following Miſeries.*

But, for fear what he had hitherto amaſſed, ſhould not be thought a ſufficient Warrant for Rebellion, and the Iliad of Woes conſequent thereupon, and that *direful Act* which *conſummated* all their other Villanies, he endeavours, to free the Nonconformiſts from the Charge of being concern'd therein, by a trifling, as well as moſt audacious Equivocation; highly derogatory from the Honour of the *preſent* Parliament of *Great Britain*, for which he might deſervedly fear the Animadverſion of that auguſt Body, were not ſuch a Libellor too mean, and contemptible for their Notice: For he maintains, that the Parliament *then*, were no more Nonconformiſts, than they are *now*. This is falſe with regard to ſeveral of them, and can only be made out, if underſtood of the Majority, by this Subterfuge, that there was then no Toleration, and ſo no viſible, and avow'd diſſention by Conventicle Exerciſes, untill the War broke out, and they could expreſs their averſion to the Church

Church Offices with Impunity, wherever their Power prevail'd. But they were Nonconformists, in *Principles* at least, some time before; they encouraged the most bitter, and impudent Pamphlets wrote against the Ceremonies, and Liturgy, and the Order, and Jurisdiction of Bishops; nay, they took the Liberty to inveigh against them, in set Speeches, in the House, without controul: They encourag'd those Ministers, who either refused, or scrupled, a Submission to, or Compliance with the Ecclesiastical Constitutions. They were constant Auditors of their seditious Harangues, and frequently present at those private Performances, they miscall'd Religious Duties: The House, by their sole Pleasure, constituted such Men Lecturers, in the most populous Parishes in *London*, and other great Towns. They entered into a strict Correspondence, and Confederacy with the Commissioners of *Scotland*, and the *Kirk*, to establish the same Discipline in both Kingdoms, and, for fear a Protestation they had taken, wherein they promised to maintain, and defend the true Protestant Religion, express'd in the Doctrine of the Church of *England*, should give Offence to their Brethren, and be misrepresented, to intimate a liking of the present Establishment, or a design to preserve it; they explained themselves by a Declaration, that those Words, were not to be extended to the maintaining of any Form of Worship, Discipline, or Government, nor of any Rites, or Ceremonies of the said Church of *England*. They were not disheartned by the Rejection of their first Bill for taking away the Bishops Votes in the House of Lords, but quickly after brought in another, for the total Extirpation of the Order, together with

Deans, Deans and Chapters, Chancellors, Commiſſary's, &c. which, tho' it lay dormant a while, was reſumed upon the firſt favourable Opportunity, and tho' it had the ſame fate as before, yet afterwards another Bill was brought in, and paſſed the Commons, and by the help of tumultuary Petitioners forced its way through the Houſe of Peers, and was at laſt confirm'd by the King, in hopes of preſerving the eſſentials of Church Government, by gratifying their demands, with reſpect to theſe State-privileges.

In all the Propoſitions, and Treaties afterwards, the Deſtruction of the Church was always to be ſtipulated for, as a point of the laſt Importance, from which they could by no means recede; by the Covenant, which was impoſed upon all their Members, they bound themſelves to *Endeavour the Extirpation of Prelacy (that is Church Government, by Archbiſhops, Biſhops, their Chancellors, and Commiſſaries, Deans, Deans and Chapters, Archdeacons, and all other Eccleſiaſtical Officers, depending on that Hierarchy) and Superſtition*, by which name of Reproach they ſtigmatiz'd the Liturgy, which, they afterwards aboliſhed by an Ordinance, ſetting a Penalty upon the uſe of it. If he is not perfectly Ignorant of theſe Facts, with what front could he advance ſo glaring an Untruth, that the Parliament *then* (when the War began) were no more *Nonconformiſts* than they are *now*? Or what *Salvo* will he invent, to excuſe it? Was it enough to impoſe upon his Audience, to aſſure them, that the Earl of *Eſſex*, and moſt of the General Officers, and the Sea Captains, were for the Liturgy, and Epiſcopacy? To detect the Fallacy of his Concluſion, let it be remembred, that ſeveral Perſons were engaged in the Rebellion, upon

different

different Views, Enthuſiaſm hurried many, Ambition decoy'd ſome, private Diſguſts, and Diſappointments, which were reſented as Injuries, incited others, and a few were ſeduced by the Reverence, and Friendſhip they had for their Superiors, and their Dependance upon them. Amongſt theſe, the Earl of *Eſſex* was drawn in by the Haughtineſs of his Nature, and the neglect of the Miniſtry, the Repulſes he met with at Court, in ſome Favours he ſollicited, and the Diſgraces he conceived to have been heap'd upon him. When theſe were often repeated, and artfully magnified, by thoſe who made it their Buſineſs to Careſs, and Flatter him, his Paſſion ſwell'd too high to be contain'd within the bounds of Allegiance, and a vain hope of being Supream in Command, determined that unhappy Nobleman, to act ſuch a Part in our national Diſturbances, as will be an indelible Stain to his Character, and ſully the Luſtre of all his good Qualities.

In the beginning of theſe Troubles, and upon the firſt Conſultations of the Male-contents, they were divided in their Opinions, and Schemes. Some were only for pruning away what they look'd upon as the Excreſcences of Church-power, and altering thoſe Parts of the Liturgy that were moſt diſliked, and rejecting thoſe Ceremonies, that were counted Superfluous, or Superſtitious; others would not be contented with the Reformation of Abuſes, but were for deſtroying *Root and Branch*, as the Phraſe was, and theſe ſoon gain'd the Aſcendant over the reſt, and forc'd them, either to abandon their Intereſts, or go their lengths; if they ſeem'd to retain the leaſt Affection for the Eſtabliſhment, they labour'd inceſſantly

ceſſantly to corrupt their Principles, and make them as furious, and irreconcilable as themſelves.

I cannot but ſmile to read his Account of Archbiſhop *Williams*, when he mentions his taking a Commiſſion from the Parliament, and gives him the *pompous* Title, of one of their *Generals*. Upon the War's breaking out, the Archbiſhop, tho' he had been diſmiſs'd from the great Places he enjoy'd, and treated very roughly by the Court, diſtinguiſh'd himſelf in the King's Service; for which he had like to have been ſeiz'd, and murder'd at his Caſtle of *Cawood*, had he not had Intelligence of the Deſign, and eſcaped: His Houſe was plunder'd, and his learned Collections, and Compoſitions were deſtroy'd. He retir'd into *Wales*, and there promoted the Royal Cauſe, fortify'd the Caſtle of *Abberconway*, at his own Expence, and put the Country into a Poſture of Defence for his Majeſty. The King, upon this, expreſs'd his Satisfaction in the Archbiſhop's Loyalty, and, by Letter under his Signet, gave him the Cuſtody of *Abberconway* Caſtle, till his Expences ſhould be reimburs'd; notwithſtanding which Grant, Sir *John Owen*, by Order of *Prince Rupert*, ſeiz'd that Fortreſs, and made Prize of the Archbiſhop's Effects, with thoſe of other Gentlemen, who had lodg'd them there, as in a Place of Security. The Archbiſhop complain'd to the King of this uſage, but had no redreſs: About a Year after, when *Oxford* was inveſted, and the King's Circumſtances grew deſperate, the Archbiſhop upon Condition his Effects, and thoſe of his Neighbours, might be reſtored, agreed with *Milton*, who commanded the Parliament Forces in thoſe Parts, to aſſiſt him, with his Relations, and Servants, in Storming the Caſtle, and forc-

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ing Sir *John Owen* to Surrender, which he did. Will not any ſincere, and honeſt Man be amaz'd, to ſee this Tranſaction ſo ſhamefully diſguiſed, and miſrepreſented, under the Notion of taking a Commiſſion from the Parliament, and becoming one of their Generals; without any intimation of the Time when this happen'd, or the occaſion, and reaſons of ſuch a Conduct, or the leaſt hint of the Archbiſhop's Sentiments, and Behaviour, during the ſeries of our deplorable Confuſions, both before, and after this ſingle Paſſage of his Life? To illuſtrate which, I muſt add, that after the King's Death, the Archbiſhop paſſed his Days, and Nights, in Solitude, and Grief, in Watching, Faſting, and Prayers, and ſeem'd to be perfectly weary of Living. So that if he took any unwarrantable Steps, upon ſuch ſenſible Provocations, he may charitably be ſuppos'd to have expiated them by an hearty Repentance.

As tho' he were Conſcious to himſelf, that the Miſt he had caſt before Men's Eyes, was too thin to conceal the Nonconformiſts from being diſcern'd the Promoters of, and principal Agents in the Rebellion, he further attempts to perſwade us, that it ought not to be called by that harſh Name; becauſe the King was the Aggreſſor, and the Parliament were compell'd by the utmoſt neceſſity to take Arms, from the motive of Self-preſervation. Here indeed he abates ſomething of his wonted Confidence, and only ſays, that the King, (or his Evil Counſellors) *rather* began the War. Which Aſſertion flatly contradicts the determination of the Legiſlature, which has pronounced it a Rebellion, and by conſequence arraigns their Wiſdom, and Juſtice, in appointing

ing a Day of Humiliation, to implore the Pardon of Almighty God, for this heinous Tranſgreſſion, as well as the Murder of our Sovereign. But how does he confirm his Poſition? Why, the King retir'd from his Parliament, to *Hampton Court*, he raiſed Soldiers at *York*, he ſet up his Standard at *Nottingham*, he went to *Hull*, where the firſt Blood was drawn in the Quarrel. Had not the King, out of a tender regard to the quiet, and ſafety of his Subjects, made the largeſt Conceſſions? Had he not reſign'd his darling Prerogatives, and thoſe branches of Power, that were abſolutely requiſite for the Defence of his Crown, and Dignity, to their extravagant Jealouſies, and importunate Clamours? Till it was apparent, that his Compliances could procure no return of Truſt, or Duty, but only embolden'd them to venture upon more wild Demands, while they concluded, that after parting with ſo much, he could deny nothing, they had the Preſumption to ask. And doubtleſs, he very much weaken'd his Intereſt, and became leſs capable of aſſerting his Right, by permitting them to wreak their Malice upon his moſt faithful, couragious, and experienc'd Servants, and Counſellors. One of his deareſt Friends periſhed on a Scaffold; ſome were impriſon'd, others, becauſe of the Oppoſition they made, were unjuſtly excluded from their Seats in Parliament, that their preſence might neither perplex their Debates, nor alter their Reſolutions; many were driven into Foreign Realms, and the reſt were check'd, and terrified by ſuch Examples; and forbore to diſtinguiſh themſelves by an obnoxious Vigour, and Activity.

Mr. *Sheppard* thinks the King might have ſtaid at *Whitehall* with ſafety, after it was fortify'd, notwithſtanding

withstanding the Tumults, by which he implies it would not have been safe, without he had fortify'd that Palace; and yet this was complained of, as a ground of Terror, by the Citizens of *London*, and remonstrated against by the Commons, as a high breach of Privilege. *Hull* was the King's own Garrison, and the Magazine of the Arms of his Forces, which had been disbanded in the *North*, and he might justly take Possession of his *own*. *Hotham* was guilty of complicated Perfidy, and Treason; both as a Subject, and an Officer of the Train'd Bands, in seizing, and keeping it for the Parliament's use, and had thereby begun Hostilities, before ever the King advanced towards it. The Command of the *Militia*, was a Prerogative they had long look'd upon with an envious Eye, and strove to deprive him of by specious Suggestions, and restless Importunity, and at last resolved to wrest from him by Force; and to compass this, they assum'd an unprecedented Authority of putting the Militia, Forts, and Castles, into the Hands of Persons they could *confide* in, by an Ordinance of the *Houses*, and Voted the raising of an Army. It was then high time for his Majesty to issue out his Commissions of Array, and the whole World must absolve him, if he then set up his *Standard*, and gathered all the Strength he could, to preserve his *Imperial Dignity*, and even his *Life it self*, from such inhumane *Invaders*. When they had the Assurance to Charge the King, with making War against them; he referr'd them to the Dates of their own, and his Declarations, and Commissions, as a self-evident Confutation, of the falshood, and wickedness of such Aspersions.

That Mr *Sheppard* may put a further gloſs upon his Argument, he beſtows the Title of a *little Army*, on the King's Guards, the Nobility and Gentlemen of his Houſhold, and thoſe who in the general Defection reſorted to him, and reſolved to perform their Duty, and embark in the Royal Cauſe at the utmoſt hazard. Tho' Mr. *Sheppard* magnifies their Number ſo exceſſively to ſerve a turn, by a modeſt Computation, it was not greater than our Monarchs are often attended by, in any publick, and magnificent Progreſs, in a time of profound Peace. Could he imagine the King ſo tame, and improvident, to refuſe, or diſcountenance the tender of their Allegiance, and Aſſiſtance, upon the melancholy Proſpect of the Evils that were approaching; at that Juncture when the Houſe had armed the whole City of *London* for their Security? Once more, the King is declar'd Culpable, and the Author of the War, for refuſing the Propoſitions of Peace ſent the ſecond of *June* 1642. Let but any Friend to Monarchy, and the eſtabliſh'd Church, examine thoſe Propoſitions, and tell me, whether his Majeſty could have comply'd with them in Conſcience, and Honour? He muſt have left Religion, to be modell'd according to their own humorous Conceits; he muſt have deveſted himſelf of all Authority, and retain'd nothing but the Name of a King, being obliged to execute their Orders; he muſt baſely have delivered up his moſt dutiful Subjects, and moſt approved Miniſters, to their mercileſs Rage, as Malignants, and Delinquents. How then ſhall thoſe Miſcreants be acquitted in the Sight of God, or Man, who purpoſely contrived ſuch Terms, as could not be accepted, by ſo wiſe and virtuous a Prince, without

out being willfully Acceſſory, to his own, and his Kingdom's Ruin.

The Fable of my Lord *Digby*, Colonel *Lunſford*, *&c.* is trumpt up afreſh, to finiſh the Accuſation of the King's beginning the War, the Reader is deſired to conſult my Lord *Clarendon*, for a full Refutation of this Calumny. My Lord *Digby* went in his Coach and Six to *Kingſton*, to confer with ſome Officers of the Army, and return'd back without Noiſe, or Tumult; when the Houſe was ſo incenſed againſt him, as to interpret it an actual levying of War, their Management was both deſpiſed, and abominated, by all that knew the Truth of the Story.

After all, as willing as he is to ſoften, and palliate the Proceedings that prepared the way for the King's Murder, he has not hardineſs enough to avow the *Horrid Crime*. But chuſes rather to Triumph in the Declaration which was ſign'd by Fifty eight *Diſſenting* Miniſters (of the *Presbyterian* Perſwaſion) againſt it. I am extreamly pleaſed, even with their late Repentance, and wiſh it might have prevented that diſmal Calamity, they had but too far contributed to bring upon us. I rejoice alſo, that ſome of the ſame Perſons, and many more of their Brethren, join'd in the *Reſtoration*, and being convinc'd of the Unreaſonableneſs, Sin, and Danger of their Schiſm, ſtrove to repair their Errors, by returning into the Boſom of the Church, as ſeveral others have done ſince, and ſome very lately: I pity, and lament the Obſtinacy of the reſt, and I daily bend my Knees, to the GOD, and Father of our Lord Jeſus Chriſt, to encreaſe the Number of true Penitents, and Converts; that there may be no longer *Diviſions amongſt us, but that we may be Joyned together*

gether; in the ſame Mind, and in the ſame Judgement. That we may lay aſide all carnal Conſiderations, and ſubdue our impetuous Paſſions; that we may, with one Heart, and one Mouth, Glorify God, and ſtudy to keep the unity of the Spirit in the bond of Peace.

But as Mr. *Sheppard*, is a *party per pale* Teacher, he cannot ſo clearly acquit himſelf of the guilt of Royal Blood, in his Capacity of a *Presbyterian*, but that he will ſtill be anſwerable for it, as an *Independent*, which inexorable Sect, were forward to perpetrate the accurſed Deed, and impudently gloried in it, as a brave, and meritorious Action, and therefore, I cannot think it *unjuſt*, *uncharitable*, or *abſurd*, to admoniſh the preſent Generation of *Proteſtant Diſſenters*, to reflect ſeriouſly upon the Guilt of the Rebellion, and the King's Martyrdom and to take heed of deriving upon themſelves any ſhare of that Guilt (as the Inhabitants of *Jeruſalem* did, of that which their Forefathers contracted by killing the Prophets) while they alſo allow the Deeds of their Anceſtors, applaud their Conduct, and celebrate this Anniverſary, with inſulting Mirth, and licentious Entertainments, and adhere to the ſame Principles that produced this ſad Event, and may produce others of as heinous a Nature, upon a favourable Opportunity.

And let Mr. *Sheppard* and thoſe of like unquiet, and mutinous Diſpoſitions, forbear to boaſt ſo vainly, of their preſent Peaceableneſs, and Loyalty, which is built upon a ſandy Foundation, their Engagement running only *durante Beneplacito*, and the extravagent Expreſſions whereof, appear to be owing to a Suppoſition (which I hope, and believe they deceive themſelves in) that the Government have an extraordinary Kindneſs for them,

and

and that they have much greater Advantages, and Encouragements to expect. This has made their Heads giddy, and in veiw hereof their Hearts ſeem to overflow with grateful Affections; For the ſame Reaſon they are puff't up with Pride, and Deſpiſe, reproach, and vilify, the Steady Members, and Orthodox Clergy of the eſtabliſh't Church; but as ſoon as their fooliſh Ambition ſhall meet with a Repulſe, and their towring Enterprizes ſhall be baffled, and diſappointed, 'tis not difficult to foretell that they will fall off from their Profeſſions, and their Obedience will become leſs Hearty, and Chearful: Nay, 'tis poſſible they may grow ſullen, and diſcontented, and Meditate the overthrow of that Settlement, they would now be thought ſo induſtrious to Support. Whereas the true Churchman's Loyalty is fixed in his Soul, by virtue of a Divine Command, and therefore is not to be eraſed by Accidents, or Hardſhips.

The Words of the Excellent, and Learned Biſhop *Sanderſon*, are very proper for the occaſion, upon which they were ſpoken; but Mr. *Sheppard* has dragg'd them into his Service very untowardly, and applied them to Perſons, of a Character, and Behaviour, very different from thoſe, of whom they were intended; and thereby tranſgreſs'd the Rules of Civility, and good Manners, as well as trampled upon the Obligations of Chriſtian Charity. The deſign of that Judicious, and truly moderate Man, in the Sermon, from whence he borrowed the Paſſage, was, if poſſible, to heal the Wounds of a bleeding Church, and calm the Rage of a ſeduced People; to ſtop the Contentions, that had diſturb'd our Peace, and were every Day encreaſing, before they had compleated our Deſolation. And for this purpoſe he choſe to draw a Parallel, between the ſtrong and weak

Chriſtians

Christians St. *Paul* addresses himself to, *Rom.* 14. and the Conformists, and Nonconformists of that Age, and urges the mutual Duties enjoyn'd in the Text, which was the third Verse of that Chapter; *Let not him that eateth, despise him that eateth not: And let not him that eateth not, judge him that eateth.* But in this Parallel, he observes some very material Differences, between the Primitive weak Christians, and the Nonconformists, which might, in a great measure, disannul their Title, to Forbearance, and gentle Treatment: For the Things these Men scrupled, tho' they were indifferent in their Nature, were not so, in their use, as the Meats of the Primitive Christians were; nor could the Persons expect Favour on the Account of their Weakness, because they were not new Converts, but Men born, bred, and brought up in the Bosom of the Church, some of them had assumed the Office of Teachers, and most of them boasted of their Parts, and Abilities, and Improvement in Divine Knowledge. All reasonable Methods had been taken, to rectify their Mistakes, and inform their Judgments; besides, they had rendered themselves less excusable, by the scandalous Liberty, they had indulged themselves in, openly to Judge, and Censure, and that often in opprobrious Terms, their Conforming Brethren, who could not, in regard to that Obedience, which is due to lawful Authority, and the Oaths they had taken, and the Subscriptions they had made, forbear the Practice of those Things, for which they were condemn'd, and reproach'd: Whereas, the Primitive Christians, might, if they pleased, have avoided eating such Meats, in condescension to the Weak. So that this Behaviour of theirs in judging, (which he

reproves

reproves as too general, and too much, and often among the better Sort of them) cannot be cleared of Uſurpation, Raſhneſs, Uncharitableneſs, and Scandal; he adds, "Tho' they thus injuri-
"ouſly Upbraid us, we do not Deſpiſe them, I
"mean with allowance from the Church, if par-
"ticular Men do more than they ſhould, it is
"their own private Fault, and ought not to be
"imputed to us, or our Church." But then he reminds us, that when their refuſal of Conformity may, by their Courſes, and Proceedings, reaſonably be thought, to proceed from corrupt, and partial Affections, or is apparently maintain'd with Obſtinacy and Contempt, then, he thinks we may, notwithſtanding the Apoſtle's Admonition in the Text, in ſome ſort, even *Deſpiſe them*. He next conſiders the Grievances, they complain'd of, and firſt their being ſcoffed at, and derided, by looſe Companions, and profane, or *popiſhly* affected Perſons; and here he begs the Nonconformiſts to reflect, whether their ſtiff, and unreaſonable Oppoſition againſt lawful Ceremonies, did not confirm *Papiſts* in their Superſtitions, and ſays, "As he could wiſh that they and their Lay-
"Followers, by their uncouth, and ſometimes
"ridiculous Behaviour, had not given profane
"Perſons too much Advantage to play upon them,
"and through their Sides to Wound, even Re-
"ligion it ſelf; ſo he could wiſh alſo, that ſome
"Men by unreaſonable, and unjuſt, otherſome by
"unſeaſonable, and indiſcreet Scoffing at them,
"had not given them Advantage to Triumph in
"their own Innocency, *and perſiſt in their affected*
"*Obſtinacy* (which laſt Clauſe Mr. *Sheppard* wiſely
"drop'd out of his Quotation) *we all know, &c.*"
This Paſſage was expreſsly levelled againſt *looſe*

and

and profane ones, that make it their Sport, upon their Ale-benches, to rail, and ſcoff at Puritans. And he aſcribes the encreaſe of *Puritans*, not ſo much to any ſufficiency themſelves conceive in their own Grounds, as to the Diſadvantage of ſome profane, or ſcandalous, or idle, or ignorant, or indiſcreet Oppoſers, and ſuch he afterwards calls *Raſcal People*. Now could this Meek, and Humble Man, be ſuppoſed to hint at any of his Brethren of the Clergy, in the diſſatisfaction he expreſſes at *ſome Men's* Behaviour? But Mr. *Sheppard*, as a laſting Teſtimony of his ſingular *Modeſty*, has thus perverted his meaning, by a notorious, and moſt diſingenuous Miſapplication, and ſpread his own intemperate, and ill-natur'd Slanders, under the Umbrage of ſo Venerable an Authority.

The Biſhop goes on to remove another Objection, that they were not kindly confer'd with, in order to reform their Underſtandings. And tells them, They Sing the ſame Note an hundred Times over, and require further Satisfaction, after ſo many publick, and unanſwerable Satisfactions already given; and a little after objects to them, on their Part, the over-valuing themſelves as the only *Godly*; and cenſuring, and condemning, in the moſt ſcurrilous, and reviling Terms, the Church, the Biſhops, the Conforming Miniſters, and all that oppoſe their Novelties, or are not of their Stamp. Of which he produces ſeveral Inſtances; and concludes with an Exhortation to charitable Affections, due Obedience, and a conſcionable Care, to walk faithfully, painfully, and peaceably, in their ſeveral Callings. I wiſh thoſe who pry into the Writings of that Judicious Man, to pick up Cavils, or to make him, contrary to his Intention, the Advocate of a bad

Cauſe,

Cauſe, and accuſer of his Brethren, would reſolve upon reading, his *Obligation of Oaths*, and *Conſcience*, and Sermons, with Attention, and Impartiality; and I ſhould hope for more deſirable Conſequences, than tranſcribing a Sentence, or two, and depraving them, by fixing a Senſe upon them, widely different from that which they bear, in the Authors Acceptation; I ſhould hope, I ſay, That the force of his Reaſoning would encline them to embrace the Doctrine he Defends, and that his pious Inſtructions, and Perſwaſions would prevail with them, to imitate his exemplary Humility, and innocency of Life.

I have now gone through Mr. *Sheppard's* Abſtract, and however he may be enamour'd of his own Production, or whatever Panegyricks he, or his Friends may beſtow upon it, (which his Modeſty did not reſtrain him from communicating to the World in ſo Publick a manner) I cannot Complement him ſo far, at the expence of Truth, and Juſtice, as to Subſcribe to ſuch undeſerved Praiſes; but muſt declare, that inſtead of Modeſty, and Solidity, there appear moſt pregnant Evidences of the contrary Qualities, in this Diſcourſe. Our Clergy are cauſelefly reflected on, matters of Fact are inſincerely related, many Truths are concealed, many direct Falſhoods are aſſerted, and the tendency of the whole, is to revive old Diſputes, and involve us in freſh Quarrels. I will not Deſpair, but that Mr. *Sheppard* himſelf if he is not Proof againſt Conviction, may, upon a ſedate reveiw of the Courſe he has taken, become ſenſible of his Fault, and retract his uncharitable Cenſures. However, I cannot but perſwade my ſelf, that the truly moderate, and peaceable *Diſſenters*, will be ready to diſclaim ſuch pragmatical proceedings, and that, as we live in a quiet Neighbourhood, and *they* are contented with the Indulgence

gence they enjoy, and *we* repine not at their Liberty, they will not Suffer themſelves to be tranſported, to any unwarrantable Exceſſes, nor by their Approbation, or Aſſiſtance, add Fuel to the Flame, this turbulent Man is eager to enkindle amongſt us, but will take all prudent Meaſures, to ſmother, and extinguiſh it.

A warm Indignation occaſion'd by the injury that was offer'd to the Memory of the Bleſſed Martyr, and a ſenſe of the Duty incumbent upon us, to vindicate our Religious Obſervation of the Day on which he ſuffer'd, engag'd me thus far in Controverſy, to which I have a particular Averſion. I hope, what I have ſaid, will place the Truth in ſo clear a light, that honeſt, and well-meaning Men, will not be liable to be impos'd upon, by Mr. *Sheppard*'s partial, and in ſeveral reſpects ſpurious Memoirs, and that I ſhall obviate the Miſchiefs, that might otherwiſe have flowed, from ſo invidious a Publication.

POST-SCRIPT.

SINCE theſe REMARKS were drawn up, Mr. Sheppard has employed more than four Pages, in two ſeparate Journals, in Additions to the account of his Sermon. But, as theſe ſeem not to have been intended in his firſt Plan, but are the reſult of ſome After-thoughts, I ſhall not concern my ſelf with them, further, than to caution the Reader againſt any implicit Reliance, on Mr. Sheppard's Veracity in his Hiſtorical Part. It may reaſonably be concluded, that he brought his choiceſt Forces into the Field, upon the firſt Encounter, and if theſe are defeated, the ſecond Charge will not be very Formidable. The Journal of the 16th of February, contains more Black Accuſations againſt the Royal Martyr, and the Clergy: If I have ſhown that thoſe I have already conſidered, were Groundleſs, or Trivial, and by no means ſufficient to expiate the crying Sins of Rebellion, and Parricide; I ſhall entreat the Reader, to take my Word, that the reſt are of no greater Weight, not have any better Foundation of Truth, until he can fully ſatisfy himſelf, by a more particular Detail of the Hiſtory.

FINIS.

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